

Studying Mediumship



M. Peralva - Part Two

Clairvoyance and Clairaudience

Clairvoyance is the faculty by which a person sees Spirits with great clarity.

The word itself speaks: that it is the distinct vision.

Clairaudience is the faculty by which a person hears Spirits.

It is, therefore, clear hearing.

Anyone who studies spiritist matters knows that a clairvoyant or clairaudient medium sees and hears through the mind without the need for the assistance of the physical eyes and ears.

How many times, by trying to stop an unpleasant vision produced by a less enlightened Spirit, a medium closes his eyes, and the more he squeezes them, the clearer the vision becomes, and the contours of the entity are better defined?

And, also, how many times does he close his ears so as not to hear it, pressing them tightly, without, however, ceasing to hear (the voice of the Spirits)?

That would be enough, we think, to fully prove the thesis that one does not see or hear with the physical eyes and ears.

However, let us add another example: during sleep, our soul, freeing itself from the body for a few hours, begins a new activity, during which it sees, hears, and feels without the cooperation of the physical organs, which peacefully confirms the reality already well known to Spiritists: vision and hearing are independent of the visual and auditory organs.

The medium sees and hears through the mind, which, in this case, functions like a prism, a filter that reflects different

pictures and impressions, ideas, and feelings, which are the same in their origin.

A supernormal occurrence produced by Spirits in a closed room or anywhere can be seen and heard differently by two, three, or four mediums.

Each person sees it in their own way, according to their mental state and, ultimately, their psychic resources.

Responding to a question from Hilário on this subject, the Assistant Áulus clarifies:

“The circle of perception varies in each of us.” Further on, he adds, by way of example:

A lamp provides a clear, lily-like light in a continuous beam. However, if this light is filtered through multiple lenses, it will reflect the colors and characteristics of each filter. Despite this, the lamp will remain the same, shining consistently in its central illumination area.

The psychic phenomenon is like the brightness of a light bulb: being the same, it can be observed and interpreted in various ways, according to the mental filtering of each medium.

The illustrative graph in this chapter aims to prove the presented thesis: just as the brightness of a light bulb, when passing through foci of different colors, causes the light to change its original color, in the same way, three mediums (three different minds) record the same phenomenon in their way.

The auditory and visual variations can be demonstrated through the following observation: there are three mediums present in the group visited by André Luiz and Hilário, under the command of Assistant Áulus.

André Luiz ponders that “subtly connected to the fluidic band of Clementino (the spiritual supervisor of the session), the three mediums, each in their way, ‘acknowledged his presence’, in terms of clairvoyance and hearing.

As for the clairvoyance, let's follow the variations:

- a) - Mrs. Celina sees him perfectly.
- b) - Mrs. Eugenia sees him as wrapped in a sheet.
- c) - Castro sees him well.

As far as hearing is concerned, it's the same:

- d) - Dona Celina hears him perfectly.
- e) - Mrs. Eugenia hears him “in the form of intuition.”
- f) - Castro hears nothing.

Why such a divergence in the recording of the friendly spirit presence?

Wasn't Clementino in tune with the three mediums?

Shouldn't he be seen and heard on equal terms and conditions?

That's what it seems to us; however, considering that the "circle of perception varies in each of us" and that light, passing through filters of various colors, projects different coloring, the answer to these questions is simple and logical.

Each mind has a particular capacity for perceiving phenomena, thus registering them in different ways.

The medium who studies and begins to understand these delicate nuances of mediumship will hardly make reckless judgments about the clairvoyance of others.

They understand that phenomena they have not observed can be perceived by another companion.

Therefore, combining knowledge of the Doctrine and the Gospel means moving towards comprehension and understanding.

The enlightened medium will know that Spiritist phenomena, although transcendent, are still a long way from being fully understood by us.

They will also remember that the word of the Lord remains:

"As you measure your brother, so shall you be measured..."

Dreams

Spiritism could not fail to take an interest in the problem of dreams and interpret them.

Spiritism could not escape this imperative, since dream manifestations are of great importance in our relationship life. The so-called “spiritist dreams” are, as a rule, the result of our dispositions, exercised and cultivated in the waking state. The Spiritist Doctrine cannot be absent from any higher movement with a spiritual background that aims to support the human Spirit on its evolutionary path.

The Doctrine is not a literary movement confined to offices. It is a program to help a man grow toward God so that, by elevating himself, he may correspond to the immense sacrifice of the One who, being the Christ of God, became Man so that men might become Christs.

Dreams, in general, do not represent, as many think, a fantasy of our souls while the physical body is at rest.

All of them reveal, in their structure, as their main foundation, the emancipation of the soul, indicating its extracorporeal activity, when various impressions and sensations of a physiological and psychological nature are then associated with its free consciousness.

Let us study the subject, which is filled with singular charm, in the light of the following graph:

CLASSIFICATION OF DREAMS = Common. =
Repercussion of our physical or psychological dispositions.

Reflexive. = Externalization of impulses and images stored in the brain.

Spiritist = Real and effective activity of the Spirit during sleep.

Having classified the three aspects, let us now make the appropriate specification:

- Common: The Spirit is enveloped in the wave of thoughts that belong to it, as those of others.
- Reflective: The vibratory change resulting from detachment through Sleep puts the Spirit into contact with facts, images, landscapes, and remote events from this and other lives.
- Spiritist dreams: “Spiritist dreams” are those in which the Spirit encounters, outside the body, with:
 - a) - relatives
 - b) - friends
 - c) - instructors
 - d) - enemies, etc.

Other names could undoubtedly be given to them, which, will not alter the essence of the phenomenon itself.

We are still on a very relative level. Therefore, as each word has its place and property, it was imperative to give a nomenclature.

We generally have imprecise, disconnected dreams, often interrupted by scenes and landscapes completely strange, without the most elementary sense of order or sequence.

These are the common dreams.

Those dreams, in which our Spirit partially disconnects from the body, are enveloped and dominated by a wave of images and thoughts, both his own and those of the outside world.

That is because we live in a mysterious whirlwind of the most mismatched ideas.

The psychic world that surrounds us reflects the vibrations of billions of incarnate and disincarnate people.

Leaving the body at rest, the Spirit enters the spiritual plane with heightened sensitivity, allowing the sensory field to collect confusedly disparate images not perceived before, due to the limitations imposed by the physical brain.

Upon awakening, we will have an imprecise memory of everything, especially of the lack of connection in the events which, in the form of an incomprehensible dream filled our mental life. We would call them common dreams because they are the most frequent.

By reflective dreams, we categorize those in which, by abandoning the physical body, the soul records the impressions and images stored in the subconscious and embodied in the perispiritual organization.

Such a record is possible due to the vibrational modification, which puts the Spirit concerning remote facts and landscapes from this and other existences.

Occurrences from centuries and millennia ago are indelibly engraved in our memory, stratifying into superimposed layers.

The vibratory change, determined by the freedom that the Spirit enjoys in sleep, brings it into contact with events and scenes from distant eras, which surface in dreams.

In the schematization of our simple study, we will call these dreams “reflective dreams”, because they reflect situations we have experienced before.

Finally, let's catalog spiritist dreams.

These are of greater interest to us because they respond more accurately and fairly to the purpose of this book, which is, without straying from the evangelical aspect, to make all the chapters an invitation to inner renovation as a basis for our happiness and a means better to serve our neighbors in the name of the Christian fraternity.

In spiritist dreams, the soul, detached from the body, exercises real and affective activity, providing means to meet relatives, friends, instructors, and also our enemies from this and other lives.

When our eyes close, with the visitation of sleep, our Spirit sets off in a rush, by magnetic influx, to the places it prefers.

The addict will seek out others.

The religious person will seek out a temple.

The priest of goodwill will meet suffering and tears to assist them fraternally.

While awake, the imperatives of contingent life keep us at work, in the execution of our peculiar duties. When we fall asleep, things change.

Conveniences disappear, as if by magic. Extracorporeal activity will begin to reflect, without dissimulation or constraints, our real and effective inclinations, whether superior or inferior. During sleep, we always seek companions who are in tune with us and with our peculiar ideals.

For those who embrace irresponsibility and lack awareness, dreams often reveal uncomfortable truths about their lives. However, it's relevant to recognize that even in our generally balanced existence, we may still experience unpleasant memories deeply ingrained in our spiritual being.

Those who genuinely seek to tackle higher-level issues will, in their sleep, seek the companionship of those who can guide and enlighten them, offering valuable insights and instruction.

The kind of life we lead during the day will invariably determine the kind of dreams that the night will offer us in response to our tendencies.

The companions of the day will often be the companions of the night outside the physical vessel.

The effort to evangelize our lives and the incessant struggle to modify our habits, aiming at the purification of our feelings, will undoubtedly reward us with edifying and wonderful dreams, expressing work and achievement.

We will meet devoted instructors and hear their advice and comfort.

From the support to our crumbs of goodwill, we will gain encouragement for our lofty hopes.

Spiritism and Home

The chapter “In spiritual service,” which introduces us to Celina and Abelardo, initially suggests that we study the problem of the household.

The fact that the disincarnate husband is still by the medium's side, thus confirming some cases in which marriage constitutes something beyond the union of bodies, led us to try to classify it into five main types, as follows:

CLASSIFICATION OF MARRIAGES:

{Accidental, trial, sacrificial, similar (superior affinity) transcendent.}

-***Accidental:*** Meeting of inferior souls due to a momentary attraction without spiritual ancestry.

-***Trial:*** Meeting of souls for necessary readjustments with the objective of the couple's evolution.

-***Sacrificial:*** Reunion of an Enlightened soul with an Inferior soul to redeem it.

-***Affinities:*** Reunion of friendly hearts to consolidate affections.

-***Transcendent:*** Souls magnified in the Good, who seek each other for immortal achievements.

The institution of marriage, sacred in its origins, has brought together under the same roof the most varied evolutionary types, which demonstrates that union on Earth sometimes functions as a means of consolidating bonds of pure spiritual

affinity and, in other cases, most of them, as an instrument of readjustment.

Sometimes, home is a sanctuary, a temple, where souls, magnified by legitimate understanding, exalt the supreme glory of sublime love.

For the majority, however, homes are purifying crucibles, where, under the heat of harsh trials and painful testimonies, fragile Spirits walk slowly toward the Highest.

In accidental marriages, we have those people who, one day, meet, see each other, get to know each other, and from there, an incidental union arises without any spiritual background.

Only free will is at work, for it is through it that we build our destiny every day. In a world like ours, such marriages are common.

Neither bonds of sympathy nor displeasure. Simply souls, who met at the confluence of their paths and, according to human laws, only united their bodies. These marriages can determine the beginning of future encounters in other reincarnations.

The majority of marriages are undoubtedly for the desideratum of probation, in which two souls meet again in a process of readjustment necessary for spiritual growth,

That's why disharmony reigns in many homes, where distrust reigns, and moral conflicts often become painful tragedies.

God brought them together through the laws of the World so that by living together daily, they exercise the Higher Law of fraternity in their ordinary struggles.

Evangelical understanding, goodwill, tolerance, and humility are virtues working like soft shock absorbers.

Through the sum of knowledge it spreads, Spiritism has been an effective means for many homes, built on a foundation of hardship, to readjust and consolidate, thus taking the first steps toward the Infinite Good.

The enlightened Spiritist knows that he is the only one who can pay his debts.

No spiritual friend will change the course of the divine laws, although it is possible for them to extend generous arms to those bowed down by the weight of harsh ordeals between the four silent walls of a home.

The enlightened Spiritist, man or woman, learns to renounce for their peace and readjustment.

They do so also because they have the unshakeable certainty that running away from redemption today will cause them to return tomorrow in the company of the one, they are trying to avoid now.

Humility, in particular, has an extraordinary power to harmonize homes, converting them, within the relativity that characterizes all manifestations of human life, into legitimate sanctuaries where the destiny of children can be shaped in edifying examples.

Let us now talk about sacrificial marriages.

These bring together those souls possessing virtue and opposing feelings.

It is an enlightened or illuminated individual who proposes to help the other who has fallen behind in the ascension journey.

As the word indicates, it is a marriage of sacrifice for one of the spouses, and the one sacrificed can be either the woman or the man. There is no rule for this.

We have seen very delicate, tender, and virtuous ladies who marry rough and coarse men with abject feelings, just as men who are true jewels of kindness and understanding married to women of inferior feelings.

That is rightly called sacrificial union.

Those who love cannot be happy if they have left the object of their affection behind, tortured and suffering. So, they return and, as husband or wife, welcome the late traveler to encourage him or her on his or her journey with their affection and light.

He is the frontrunner, compassionate, who renounces the jubilations applicable to the winner, and returns to the rear of suffering to help and serve.

A sacrificial marriage occurs when one spouse embodies spiritual elevation while the other reflects a lesser evolutionary state.

The more elevated individual always agrees to support the maladjusted one.

Therefore, the woman or man who chooses a less elevated companion must "take the cross to Calvary", as they usually say, because they have undoubtedly committed themselves in Spiritual Sphere to being the Cyrenian of all hours.

In this case, retreat would be a desertion of an assumed commitment.

Once again, the Gospel's value is evident in homes, as elsewhere, functioning as a way of stimulating harmony and building understanding.

In the higher sense, the affinal marriages gather enlightened souls who love each other very much.

They are Spirits who, through marriage, in the sweet refuge of the household, consolidate old bonds of affection.

Finally, we have the marriages we call transcendent.

They are unions of souls who have grown in fraternal love and meet each other again, on the physical plane, for outstanding achievements of general interest.

The lives of these couples have a higher purpose.

The ideal of Good fills their hours and minutes.

The longing for the Beautiful replenishes their souls with sweet happiness, hovering the pure and holy love above all earthly vulgarities and the field of lower emotions.

We have all been through, or will still be going through, as the case may be, this whole sequence of marriages: accidental, of trial and sacrifice, until in the future, under the sun of a new day, we reach the condition of building an earthly home founded on transcendental idealism or superior affinity.

Until we achieve this, the Lord, through His Gospel, will bless our lives with peace.

And Spiritism, a blessed Doctrine, will grace our days with the most sacrosanct hopes...

Strange Obsession

As a rule, when we talk about obsession, the following concept immediately comes to mind: less enlightened Spirits influencing, in a harmful way, the lives of incarnate beings. Almost no one, or rather, no one, admits the opposite side of reality, that is, the incarnate being influencing, in a harmful way, the disincarnate one.

Nobody remembers this strange and paradoxical type of obsession, in which the “living ones” of the world involve the “dead ones” in the web of their unbalanced and sickly thoughts, exerting a terrible and complex obsession on those who have already departed for the Beyond.

However, this type of obsession is not as unusual as we mistakenly think.

Many spirits lie under the influence of incarnate spirits and struggle to rid themselves of this influence.

Anyone familiar with practical work has undoubtedly witnessed desperate complaints from Spirits that so-and-so or so-and-so (incarnate) does not give them any respite. They will not stop, for even an instant, attracting them to themselves.

A typical case in which an incarnate Spirit obsesses over a disincarnate one is in the chapter “In spiritual service.”

First, let us transcribe the call for workers for the assistance service for the case in question, so we can better follow its development.

Abelardo, a good-willed cooperator from the spiritual plane, addresses Assistant Áulus:

— My dear Assistant — he continued, restless —, I have come to ask you for help in favor of Libório.

The help of the mediumistic group improved his disposition, but now it's his wife who has taken a turn for the worse, persecuting him...

Any of us, faced with this appeal, would immediately come up with the following reasoning:

Libório is the incarnate man supported by the mediumistic group, and the woman who "got worse" is the entity persecuting him.

However, this is not the case. Libório is the Spirit persecuted by Sara, a still incarnate creature to whom he became attached in the material world out of uncontrolled passion.

Attuned to the same depressing vibrational band, they are bound to each other, accusing painfully and complex obsessional symbiosis.

At Abelard's call, Áulus and the other hikers from the Beyond went to where Libório had been taken after having been helped hours earlier by the terrestrial group.

"After a few minutes of walking, we reached a poorly lit building, where several patients were lingering under the care of attentive nurses. We went in. Áulus explained that we were in front of an emergency hospital, one of the many spread throughout the purgatorial regions." Further on", André Luiz's description continues, "we had reached the simple bed where Libório, with a wild look, seemed far from any interest in our

presence. One of the guards came to us and told Abelardo that the patient brought to the hospital was showing increasing anguish. Áulus listened to him in a paternal manner and then said: — The thought of the incarnate sister that our brother is vampirizing is present in him, tormenting him. They are both tuned into the same wave. It is a case of reciprocal persecution."

The case under study is one of the many interesting ones that the book "In the Domains of Mediumship" brought us.

The sick girl - Sara - despite being fraternally helped in the group, insists on not destroying the mental chain that binds her to the Spirit in vicious magnetism, nourishing each other with their emanations and desires.

Since the cure of obsessions depends, to a large extent, on the conduct of the incarnate one, the girl does not give the slightest cooperation to the efforts of the group's spiritual components and supervisors.

The friends work, on the one hand, to achieve detachment and, finally, liberation from the uncomfortable yoke of the Spirit; however, the incarnate sister hinders the task and strengthens the ties that bind her to her former companion on Earth, tormenting him with repeated requests through her thoughts.

That is a tough case, requiring a lot of patience and dedication, much tolerance, and love from her companions in the terrestrial group so that, by educating her, they can lead her to the modification of the mental life centers.

After leaving the session, hours before, Sara went to her house, from where she began to radiate uncontrolled thoughts in the direction of her former companion, causing the poor brother,

despite being taken to the emergency hospital, restlessness, and anguish.

Overcome by fatigue, she will trust herself to sleep. What will happen? Will she take advantage of the blessing of physical rest or continue the sequence of sickly and depressing thoughts? We have the answer in the transcriptions that follow, beginning with the fair observation of Áulus regarding Libório's state of torment:

“Everything indicates that our sister has taken over his mind. Our companion seems more dominated, more distressed...

The counselor had barely finished formulating his prognosis, and the poor woman, disconnected from her physical body by the action of sleep, appeared in front of us, complaining fiercely:

- Libório, Libório! Why did you leave? Please do not leave me! Let us go back to our house! Answer it! Answer it!”

Given this occurrence, can there be any doubt regarding the obsession produced by the incarnate?

Of course, there can be no doubt. According to Áulus, “This happens in most obsession phenomena, when incarnate and disincarnate attach themselves under vigorous fascination.”

Cases of this nature strengthen our conviction that caring for an obsessed person does not only mean making an effort to keep the persecutor away, at any cost, as if the assistance service of mediumship with Jesus were limited to a common operation of a simple “corkscrew.”

Above all, the patient should be provided with means of clarification, so that, mentally readjusted, he can also cooperate

for his enlightening. Spiritist centers should not simply take the sick to mediumistic offices to free them from the company of maladjusted entities. In a simultaneous effort, they should take them to rooms to read and study the Gospel and the Doctrine. The reason is not only to highlight the part of cooperation attributed to them in the disobsession task but especially to convince them that the obsessed are the major players in the healing service. Reading and study, when properly guided, lead to satisfactory results in disobsession practice.

Combined with meditation, they lead the person to renew the centers of mental life, providing them with the resources to successfully and definitively achieve their spiritual liberation.

That is why in the “Gospel according to the Spiritism”, we find a wise and generous warning from a distinguished Spirit, in the sense that, in addition to the primitive commandment, ***“Love one another”***, there is another, also of fundamental importance: ***“Instruct yourselves” ...***

Readjustment

The chapter “Vicious Forces” records pretty interesting observations by André Luiz in a house like so many others scattered throughout the cities. In such houses, smoking and alcohol, combined with indecent pleasures and reprehensible excesses, contribute to many people remaining for long years under the weight of vampiric entities.

“The vicious environment regurgitated... Lots of joy. Lots of people. The emanations of the atmosphere produced an indefinable unease in us. Next to the inveterate smokers and drinkers, disembodied creatures with sad faces lingered expectantly.

Some sipped the puffs of smoke thrown into the air, still warm from the heat of the lungs that expelled them, finding joy and nourishment in it. Others inhaled the breath of unrepentant alcoholics.”

As a preamble to our comments, the above transcripts will suffice. From them, we can conclude about the beneficial or harmful influence of the environments we frequent.

Thousands of incarnate people, men and women, are, without realizing it, at the mercy of such entities, dominated, as they live, by alcohol and tobacco.

Since the essential objective of this book is to focus on subjects related to mediumship, we remind you of the relevant role of the environment for the worker in the mediumistic field. The medium who values the faculty that God granted him and wishes to become a hard-working servant should not get used

to vicious surroundings, where the visitors, incarnate and discarnate ones, constitute a threat to his inner balance through the inferior expression of their feelings.

Even those mediums characterized by relative security suffer the vibratory reflexes of such environments.

We must consider that the medium is, in theory, a fallible individual, just like all of us.

The fact that they are more sensitive makes them more accessible to psychic influences.

The medium's "mental house" must always be guarded by love, wisdom, morality, and understanding.

Only the worker who has already realized himself, through a well-developed and Christianly educated faculty, knows how to protect themselves successfully.

Only the medium with appreciable moral values can neutralize pernicious influences without harm.

Using the Gospel, the source of all wisdom, we will mention, as appropriate, the passage in which Jesus, while in Bethsaida, heals a blind man and then categorically recommends: **"Absolutely do not go into the village."**

Mediums who wish to preserve their balance must be careful when choosing the environments that suit them.

Whenever possible, mediums should prefer the following environments:

a) - Their own home, which they must turn into a sanctuary of understanding;

b) - Well-oriented Spiritist groups, where Jesus and Kardec are the permanent compass;

c) - Socializing with sincere companions full of good intentions;

d) - Meetings with well-meaning people with elevated sentiments, where edifying conversations contribute to maintaining their inner balance.

Only the imperative of assistance service should lead the medium to poorly attended environments.

Only the imperative of fraternity should justify the presence of the worker of Christian mediumship in dubious environments, where passions and inferior feelings constitute the *dolce far niente* of those who frequent them.

For the benefit of himself and the work, the medium must choose environments where his moral strengths are consolidated and the superior purposes encourage him to study and work with Jesus.

We know companions with appreciable qualities of selflessness and goodwill who, while trying to help in some ambiances, became victims of cruel entities, from which much effort and prayer were necessary to free themselves.

Keeping in their hearts the fragility that still constitutes our prerogative, they have gotten involved in the corrupt forces whose domains they wanted to penetrate.

Only the valiant frontrunners, who have already become bearers of valuable spiritual acquisitions, should appear in the rearguard, where dark hosts reign in shadow.

First of all, self-preparation through work and renewal.

Secondly, high tasks that require experience and fortitude.

As we emphasized at the beginning of this chapter, there are thousands of creatures made prisoners of such entities.

They are the unrepentant smokers and drinkers who indulge in addiction.

They are those who indulge in reprehensible excesses in any sector of human activity.

Those who drink become, in the apt definition of one of our confreres, “mugs of Spirits”.

Those who smoke naturally become feeders of unhappy entities who take great delight in sipping their “puffs of smoke” thrown into the air, still warm from “the heat of their lungs”.

And so they remain until one day, buffeted by Pain, overcome by exhaustion and the monotony of a sadly vegetative existence, they awaken to a type of life more in keeping with the dignity of the human person.

Divine Mercy has been at work with all creatures since its beginnings.

“The day will come when Nature herself will empty their cup.”

“There are a thousand processes of readjustment.”

For a better understanding of the study, according to the directive we have outlined for this work, we have organized the following graph, in which we present modest notes regarding how the creature will be compelled, sooner or later, to make the necessary readjustment:

READJUSTMENT PROCESSES = {Coercive. = (fatigue, afflictions, suffering, imprisonment)}

{Spontaneous = (Goodwill, shyness, effort)}

{Expiatory = (mongolism, paralysis, hydrocephalus, blindness, idiocy)}

In some cases, in what we call “coercive” processes, the very individual will one day get tired of the monotony of a superficial life, not to mention a futile life.

As a result of recognizing the uselessness of the life system, exhaustion and fatigue will inevitably follow.

Man will then awaken to the reality of his higher destiny within Eternity.

This destiny will speak to him in silence, on the altar of his conscience, about the imperative of valuing the time that the Lord of Life has given him with the present incarnation experience.

Then, under the protection of the selfless servants of Christ, he will hopefully begin the work of self-renewal...

However, in general, afflictions and suffering are always the best friends of the futile or deviant individual.

The significant trials and fierce struggles in which we reap what we sow serve as testaments to the harmony of Divine Law. They act like blessed trumpets, urging us onward in the harsh battle against our weaknesses. These challenges help us confront the internal enemies that disrupt our journey toward the upliftment of the eternal Spirit.

By way of example, we suggest reading the chapter “Educational Protection”, from the book ‘Pontos e Contos’, by Irmão X.

How often, between the prison bars, hardened souls readjust adequately and then return to society, but now as regenerated and helpful people!

As we can see, many and varied psychological factors cooperate in spiritual readjustment, freeing thousands of creatures from the nefarious influence of inferior spirits.

Regarding the coercive processes, we can summarize them as tiredness and suffering, affliction and imprisonment.

Spontaneous processes include goodwill, shame, and the endeavor of the individual.

Sometimes, the feeling of dignity reaches the conscience of the wrongdoer, compelling him to compose himself and readjust.

Among the expiatory processes, we mention painful reincarnations, expressed through various kinds of illness, all of which inhibit the full manifestation of intelligence.

As a profoundly enlightening example, we suggest reading the chapter "Big Head" in "Pontos e Contos."

Mongolism, paralysis, hydrocephalus, blindness, and idiocy are compulsory forms of expiatory readjustment.

People who have abused the relative freedom granted to them by the Lord of Life return then to the physical vessel through reincarnation in painful situations so that, in the chapter of suffering, they learn to value the treasure of life...

Serving Evil

“At a table lavishly supplied with fine cognac, a young man smoking with voluptuousness and under the dominion of an entity worthy of compassion for the repellent appearance was writing, writing, writing...

- Let us study, recommended the instructor.

The brain of the young man was soaked in a dark, pasty substance, which was dripping oozed from the hands of his sad companion, who was wrapping him up.

We could see their absolute association in the authorship of the written characters. The pair at work did not register our presence.

Right now, announced Áulus attentively, our unknown brother is a skilled psychographic medium.

His thought-cells are completely controlled by the unfortunate cultivator of cruelty before our eyes. He magnetizes his imagination and assimilates his ideas, serving his dark purposes, through the principles of magnetic induction, since the boy, wanting to produce scabrous pages, found someone to strengthen his mind and help him in this task.”

This transcription is made from the chapter “Vicious Forces” and puts us in touch with a journalist who loves scandal and degrading reports.

This journalist is nothing more than a medium unaware of his ability.

Inclined towards sensationalist subjects, he attracts like-minded disembodied companions that correspond to his sordid purposes.

In the case in question, he is an instrument of a scandal that will involve a young woman in a crime, "On the margin of which (the girl) appears allied to the multiple causes that formed the deplorable event."

The young man observed, "A friend of a hard-working press handler is himself given to malice."

Having been asked to collaborate with his friend, he found "The support of a fierce and addicted persecutor of the girl in question, interested in exaggerating her participation in the incident, aiming at hammering her apprehensive mind and pushing her into the abuses of youth"...

Here, we are faced with a case of obsession that is impressively subtle. The girl has a disembodied persecutor who wants to drag her to shame. He uses an inattentive and malicious journalist to take advantage of his pitiful character traits and secretly contribute to a report to be submitted to the newspaper that exposes the girl's name to public scorn.

The subtlety of the persecutor justifies a separate comment.

He has a "program" drawn up, initially aimed at demoralizing her.

Once this objective is achieved, he will turn her into a passive instrument, after which he will complete his revenge by mercilessly vampirizing her. The harassment is, therefore, carried out indirectly, thus revealing new and dangerous facets of the obsessional problem.

According to the plan drawn up in the shadows, he hopes to succeed totally in his sad task.

Based on this occurrence, we will divide the entity's pernicious efforts in this strange and cruel process of obsession into four phases:

1st - Indirect harassment, using a third person with bad feelings.

2nd - Taking advantage of the scandal to:

- a) - Disturb her mind,
- b) - Depress her morale.
- c) - Soften her character.
- d) - Dominate her psycho-physical aspect.
- e) - Bring about revenge. (vampirization)

Debt-ridden souls as we are, our peace is threatened by the commitments from the past, which invariably bind our souls to those with whom we have shared unfortunate experiences.

Spiritual growth is closely linked to the pursuit of happiness.

The elevation of the mind, through the cultivation of ennobling feelings, therefore, seems to be one of the most urgent achievements if we want to readjust our faulty Spirit effectively.

The mental attitude of the girl will depend on the success or failure of the persecutor, who is acting lucidly and consciously on the journalist's brain.

"The young man's brain was impregnated with a dark, pasty substance that oozed out of his sad companion's hands, who was wrapping him up."

The young woman is in a dangerous position.

So, if the girl doesn't decide to fight against the destructive influence, she will remain for a long time in the disturbances to which she is already linked in principle.

“Why all this?”

Hilario's question was answered by Áulus:

“Undoubtedly, the young woman and the unfortunate man pursuing her have been united to each other for a long time...

They must have been together in the lower regions of spiritual life before the reincarnation with which the girl is currently benefiting.

Meeting her again in the physical experience whose advantages she still doesn't share yet, the unfortunate Spirit tries to incline her once again towards emotional disorder to exploit her in a vampiric act.”

Such observations lead us to Kardec's assertion that we all are mediums. The journalist is a medium.

He is a medium because he transposes onto paper, in the form of a report, simultaneously with his ideas, the obsessor's plans for revenge.

That is how Assistant Áulus explains it:

“Mediumistic faculties and cooperation from the spirit world appear everywhere.”

“Where there is a thought, there are mental currents, and where there are mental currents, there is association.”

“And every association is interdependence and reciprocal influence.

Hence, we understand that we must live a noble life to attract ennobling thoughts.”

We have exuberant means of associating our minds with the higher forces, thus freeing ourselves from the harassment of ignorant entities.

These means are, among others, the following:

- a) — Kindness to everyone.
- b) — Upright conscience.
- c) — Study and work.
- d) — Understanding and tolerance.
- e) — Sincere prayer and service to others.

In the face of the storm of trials that our unwary soul has promoted in the past, Jesus offers us today the safe shelter of duty well fulfilled based on our commitments...

Serving the Good

In the previous chapter, we had the opportunity to examine a painful case of inferior mental association in which a journalist identifies with an entity interested in the expansion of evil.

Albeit briefly, let us now examine a case of superior mental association. The new character is a doctor who, assisted by an elevated Spirit, dedicates himself anonymously to the activities of Good, perhaps as a modest servant of a public institution.

Based on this and the other episodes, we can only conclude that the kind of spiritual companions is entirely up to us.

It is we alone who choose the disincarnate companions to live with daily.

Just as on the physical plane, in social life, we choose people worthy or unworthy, honest or not as friends. That same law of free choice and elective affinity governs our relationships with spiritual friends.

We initially follow a journalist in a sordid environment, identified and associated with a dangerous entity that controls his unbalanced mind. Let us now look at the opposite side.

"We had returned to the public road.

We had barely started moving forward when an ambulance passed us slowly, blaring its siren loudly to clear the way.

In front, next to the driver, sat a man with grey hair, framing his friendly and concerned expression. Next to him, however, embracing him naturally and sweetly, an entity in lily-colored clothing enveloped his head in soft and calming radiations of

silver light."

Let us intentionally recap the way André Luiz describes the Spirit who accompanies and advises the journalist:

"... under the control of an entity worthy of compassion due to the repulsive appearance in which he appeared...»

Let us now look at the description of the new character's companion:

"... an entity in lily-colored clothing enveloped his head in soft and calming radiations of silver light."

The contrast is, unfortunately, shocking and painful; nevertheless, we must do it.

The parallel is necessary so that we can consolidate the concept of self-responsibility.

It is essential to emphasize it to realize that we determine the sort of spiritual companions we keep, who follow our steps, control our movements, and identify with our daily lives.

However, let us move on.

"Oh!" asked Hilary, curious, "who could be that man in such good company?"

Áulus smiled and explained:

Not everything along the ordinary path is corrupt energy. A doctor engaged in a salvationist task embodies this notion."

This eloquent testimony shows that wherever there is a heart inclined toward good, divine protection is also present.

A charitable doctor who practices medicine as a legitimate form of the priesthood will always receive the support of the Lord's

messengers. Whether he belongs to a particular religious creed or identifies as an atheist, his commitment to charity entitles him to the assistance of sublime souls in his healing mission.

Among the most esteemed professions, that of a doctor stands out due to the elevated sense of humanity that characterizes this noble calling. Although medicine today is often limited primarily to physical healing, its objectives are so lofty that the term "profession" seems inadequate. There should be a different word to express the practice of medicine and another to describe the act of teaching.

Healing and teaching are activities that cannot be reduced to the poor limitations of our concept of "profession." Jesus Christ, the Wisest Teacher the World has ever known, the Most Compassionate Doctor Humanity has ever seen, remains, from the beginning, a divine suggestion to those who, on their earthly journey, occupy the chair or dedicate their lives to the holy work of hospitals.

However, Mankind, in its current evolutionary stage, is still in a phase that we would call "engagement" or simply "courtship" with the fundamental problems of the Spirit. We feel their greatness and excellence and see their sublime and comforting perspectives.

However, we remain steadfast in the old consortium with the conveniences and predominant conceptions of the materialistic and materializing world we live in.

Our millennia-old mistakes make it difficult for us to ascend to the Higher Spirituality.

As our spiritual friends say: Against our pale yearnings for elevation, there are millennia of shadow...

When prejudice and formalism are dissolved in the sun of new revelations, medicine will extend its blessed field of action to the limits of the spirit, penetrating its marvelous world. On that day, its frontiers of light will open wide for the nuptials of Science and Faith, Feeling and Reason...

Doctors will see in the sick person not only the patient, more or less endowed with resources, who uses antibiotics or organic reagents, but, especially, the companion lacking good spirit and courage, understanding and enlightenment, patience, and love...

The sublimated spiritual forces, wrapped in a "lily garment", will settle in the "mental home" of Christian doctors, inspiring them in their diagnoses and prescriptions and guiding their fraternal hands in the great and bold moves of surgery.

Every doctor who begins to feel in the sick person, whether poor or rich, ugly or beautiful, man or woman, black or white, a brother who deserves his disinterested support, will undoubtedly be carrying out the first attempts to live up to the title of "Christian doctor".

By healing and enlightening, he will be a "medium of blessed human values, especially in helping the sick, in which he incorporates the mental currents of the good spirits, dedicated to fraternal love for the suffering of the Earth..."

Law of Progress

Without worrying about going into detail, in this chapter, we will summarize the evolutionary scale of Spirits.

With this objective, we have organized the following graph:

CATEGORY OF SPIRITS = {Sublimated. = (Notable moral and intellectual superiority.)}

{Elevated. = (Fraternity, knowledge, humility, goodwill)}

{Inferior. = (Selfishness, pride, laziness, evil)}

Sublimated Spirits possess notable moral and intellectual superiority, denoting spiritual plenitude and harmony with the Law.

Incarnate individuals or not, they travel the world paths like the suns that shine in the sidereal planes. They are very rare and radiate kindness and understanding, wisdom and love, being capable of the noblest sacrifices for the benefit of others.

They are, evidently, the few missionaries whose apostolic life stands out from the vulgarity of Earth.

Recently, the world came to know one of these sublime Spirits in the person of Mahatma Gandhi, whose extreme love for Humanity was extraordinary and sublime.

Our generation should feel honored to have breathed the same oxygen that the exceptional spiritual leader breathed.

Biographed by writers and journalists, in every aspect of his apostolic life lies that Christian sense of fraternity that few people possess.

He was humble and goodhearted, with spontaneity.

The following words are from Gandhi, revealing his great altruism:

"I detest privileges and monopolies. What cannot be for everyone, I do not want for myself."

Very few people in the world can utter such words with truthful and actual sincerity.

Letting them blow in the wind is easy; feeling them, however, is quite difficult.

If this is how Gandhi spoke, this is how he lived, and this is how he died.

Consider the miserable material heritage he bequeathed to his family when he fell dead before Nathuran Vignayt Godse's bullets: a fountain pen, a wristwatch, and his patient goat, which provided him with the milk he needed.

Alongside such derisory possessions, however, Mahatma Gandhi left an extraordinary example of how a Christian should conduct himself, in the broadest sense of the word, to show humanity the enlightened paths of brotherhood.

The cornerstone of the future civilization, Christ had in Gandhi a great exemplifier of His Doctrine.

On another occasion, he said:

"My soul will not have peace while I am a helpless witness to a single injustice or misery."

The extraordinary spiritual leader of India worked tirelessly to ensure that millions of his compatriots could have a little happiness.

He gave of himself before thinking of himself.

He always fought so that all the unfortunate would have the right to a place in the Sun.

Referring to his future reincarnations (Gandhi believed in successive lives), he stated:

“I do not wish to return to this life, but if I have to be reborn, I ask God to make me an outcast so I may share their sufferings and humiliations and may be allowed to free myself and them from such a miserable condition.”

Einstein, another sublime Spirit who has also returned to the Sidereal Homeland, said of Gandhi:

“Future generations will hardly believe that a man like Gandhi ever walked the Earth in flesh and blood.”

A sublime Spirit is anyone who overcomes human limitations.

He who, by harmonizing with the Law, acquires spiritual fulfillment.

A sublime Spirit will always radiate wisdom and mercy in all circumstances.

Gandhi can, without a doubt, be among the rare Spirits who have sublimely walked the paths of the Earth.

HIGH SPIRITS

We classify as elevated those who, incarnate or discarnate ones, reveal notions of fraternity, knowledge, humility, and goodwill.

These are the Spirits whose good feelings predominate over the

bad ones. They are Spirits or people whose elevated actions are more frequent than inferior ones.

They work and serve in the Christian apostolate, but they are still susceptible to falling.

In a phase of edifying learning, they will return to Earth, “in whose bosom they will be embodied again in the future, through the universal institution of reincarnation, to perform precious tasks.”

We cannot demand from them “qualities that only shine through in Spirits who have already reached absolute sublimation,” because, as Áulus emphasizes, “they still have natural possibilities of failure.”

“Reentering the physical vessel, they will suffer its limitations and may be victims of mistakes.”

Considering the objective of this book, this observation leads us to reflect on the error that many companions of our movement make when they childishly claim to attribute to the Spiritual Instructors the full knowledge of all subjects.

The Spirits are simply disembodied human creatures. If they have a sense of responsibility, they will speak only about what is within the orbit of their knowledge.

Thus, let us not ask the instructors for something they cannot give us.

INFERIOR SPIRITS

Finally, we have the Spirits that, for the sole purpose of study, were classified as Inferior.

Considering our spiritual position, which is also deficient, the most appropriate term would be “less enlightened Spirits”, still linked to the world's passions.

In them, the predominance, across the board, is of unspeakable feelings. Exceptionally, they practice a good attitude, as if to signify that, as a divine spark, the superior immanent principles await the assistance of Time.

It is not the mythological time that destroys and ruins, but Time that allows the human Spirit to build itself and victoriously reach the heights of perfection.

Inferior Spirits reveal themselves through selfishness, ignorance, pride, laziness, and intemperance in any of their aspects.

They are companions who need the support of the most enlightened ones.

We must not forget that today's elevated or sublimated Spirits have also passed through this same evolutionary stage of inferiority. Gandhi and Einstein, Francis of Assisi, and Socrates were also ignorant individuals in the distant night of millennia.

Under the inescapable impulse of progress, a law that encompasses all beings, they accumulated significant energies in the mysterious world of their eternal individualities to finally rise as truthful beings of light.

Therefore, today's inferior Spirits need the friendly arm of the Good so they may become redeemed and sublimated souls tomorrow.

Yesterday's criminal is today's saint. Today's scoundrel will be a blessed angel tomorrow.

We should embrace the joy that comes from the presence of

elevated spirits during our mediumistic work. However, our joy should be equally strong when we are visited by those who are still struggling in darkness and suffering. They may reach out to our mediumistic groups through challenging or painful experiences.

Irony and contempt cannot and should not be part of the mediumistic assistance program.

Mistreating or mocking a suffering or hardened Spirit is as reprehensible and unfraternal as refusing, at our door, a piece of bread to the hungry or a glass of water to the thirsty. In our view, mediumistic service is a seedbed of enlightenment. Those who are tormented of all kinds must find, in their mediumistic tasks, in all their fullness, the comforting promise of Jesus.

“Come to me, all you who are weary and burdened, and I will give you rest.”

Mediumship Mandate

The common practice of mediumship, even in assistance services, differs from the “mandate of mediumistic services.”

There are thousands of mediums actively collaborating in spiritist centers; however, very few have a mandate.

Only after long trials, cultivating renunciation and sacrifice, suffering ingratitude, and experiencing pain, can the Spirit reincarnate and exercise such an extraordinary task among his earthly companions.

Just as on the earthly plane, the granting of powers of attorney meets, in principle and substantially, the factors of “merit”, “trust” and “competence”, it is pretty understandable that when dealing with divine matters, the criterion of merit is identical.

Anyone who wishes to defend successfully a case in the ordinary courts undeniably grants powers of representation to a respectable practitioner of Law capable of carrying out the mission with brilliance and gallantry. Naturally, people's interests can occasionally be entrusted to less brilliant attorneys in cases of lesser importance. However, in large undertakings, the grant, full and unrestricted, is granted to those who, through an exemplary life and long training, do not disappoint the grantor.

When analyzing the problem of mediumship, we identify Jesus Christ as the Divine Grantor, and mediums as the recipients of His Power, capable of representing Him faithfully until the end.

However, for the medium to become worthy of a mandate, under the very special conditions of the chapter with this name

in the book basis of this study, he must have exceptional virtues so he does not fail in this extraordinary attempt.

A medium might be balanced and have good conduct and good morals; however, he will only be “a medium”, in the ordinary sense, if he does not incorporate into his individuality values that can be conquered at the price of persevering sacrifices over centuries or countless millennia.

The mediumistic mandate — the port of arrival for all workers in the mediumistic field — requires very special conditions, such as:

- a) — Kindness
- b) — Discretion
- c) — Discernment
- d) — Perseverance
- e) — Sacrifice.

In short, these qualities ensure the medium's sublime right to receive a mediumistic mandate!

Kindness, for what? To serve, with the same affection and goodwill, all sorts of needy people without expressing particularism. The ordinary medium will serve according to his convenience, including emotional ones, distinguishing So-and-So from So-and-So.

Without a doubt, he is a worker who does what he can but still serves within a narrowness and certain restrictions that clash head-on with the beauty and expansiveness, the excellence and universalism of the thought and work of Our Lord Jesus Christ.

The medium invested with a mandate is kind to everyone.

For him, the rich and the poor, the ugly and the beautiful, the black and the white, the beggar and the aristocrat, the young and the old, the man and the woman are all equal.

Discretion is one of the beautiful attributes of the mediumistic mandate. Discretion to know, feel, and keep to oneself, unspeakable dramas, and regrettable moral shortcomings.

The medium, according to his psychic possibilities, can, by simply approaching the brother who seeks him, identify with intimate problems, from moral deficiencies to responsibility for hidden crimes.

The medium's discretion protects the visitor from the humiliating position of someone who sees the ills uncovered that ordinary eyes do not perceive.

A talkative medium would be the same as an indiscreet priest if both existed. Instead of the priesthood of understanding, the tyranny of slander. In place of silence, frivolous commentary.

Another quality that characterizes the representative of the Higher Spirituality is discernment.

Discernment, why, and for what?

To sensibly examine things, problems, and situations and to provide them with the best, most timely, and wisest solution.

The medium must therefore strive, through study, work, and constant effort at self-evangelization, to acquire the faculty of discernment, to “help others so that others may help themselves”, thus correcting laziness and rebelliousness, vanity and complacency, frivolity and bad faith.

When the medium's assistance to the sick does not result in their awakening to the path of light, it is because the endeavor

was incomplete.

Healing and education must coexist in the assistance service. Once having the discernment to be able to give a safe opinion, according to the needs of the Spirit, the medium induces him to readjust himself and walk on his own feet after placing the balm of comfort in the wound of his heart.

That is the function of discernment among the other high qualities required for the mandate of mediumistic service.

“Knowing how to help others so that others can help themselves.”

Perseverance is the fourth indispensable attribute of the mandate so that the worker does not abandon the task at the first obstacle.

Numerous mediums with appreciable faculties have withdrawn from the service due to a lack of understanding, including from their companions in ideals.

When their feet start feeling the sharpness of the thorns scattered on the road, they desert the fight.

It would be legitimate to ask these companions if it is possible to collaborate, without obstacles or problems, in the Cause of Him whose glory in the World was the crown of affliction that men placed on His august brow...

Perseverance is the fruit of faith and depersonalization.

He who cooperates in mediumistic services concerned with pleasing others and seeing his whims satisfied may end up abandoning the task.

To serve with Jesus and in His name is to expand one's resources and perpetuate, in Space and Time, the ideal of helping everyone.

Let us finally examine the matter of sacrifice. The medium incapable of forgetting his well-being for the benefit of others is far from the higher mandate.

He is undoubtedly a good-willed companion to whom we owe respect and encouragement but who thinks a lot about his individuality, an old ghost from which we have not yet managed to free ourselves entirely.

A medium with a spirit of sacrifice is like a doctor who makes Medicine a priesthood:

He never demands an "identity card" from anyone who knocks on his door.

Their ideal is to serve, help, and heal.

From the above, it can be concluded that there are few creatures invested in the mandate of mediumistic service, although thousands are collaborating courageously in the work of Good.

Kindness, discretion, discernment, perseverance, and sacrifice are, therefore, virtues that the medium must strive to acquire, little by little, without violence or rashness.

The exercise of these qualities will shorten the day when the spiritual instructors identify his inner renovation.

We have been talking about the duties of those who receive a mediumistic mandate.

What about his rights?

What about compensation, according to the principle that “giving is receiving”?

What about the guarantees that accompany the medium categorized in this way?

Let us give André Luiz the floor:

“Ambrosina had a broken and wrinkled face, but it reflected the peace that vibrated within her being. On her head, a small funnel of light stood out among her gray hair like a delicate adornment.

Intrigued, we consulted the experience of our guide, and the clarification was not long in coming: “It is an ultra-sensitive magnetic device with which the medium lives in constant contact with the person responsible for the spiritual work that she carries out.

Due to the time she has been active in the Cause of Good and the sacrifices to which she has dedicated herself, Ambrosina received from the Higher Plane a mandate for mediumistic service, deserving, therefore, the responsibility of a more intimate association with the instructor who presides over her tasks.”

And, further on, in the words of Assistant Áulus:

“A mediumistic mandate demands order, security, and efficiency. A delegation of human authority involves the concession of resources by the person granting it.

One will not systematically ask for cooperation from the medium without offering him the necessary guarantees.”

As we have observed, the person invested with the mediumistic mandate has solid guarantees for the complete triumph of his

mission, starting with the direct and permanent assistance of the person responsible for the work he should carry out on Earth.

In difficult moments, here is the Instructor who presents himself to enlighten, defend, and inspire him!

In bitter times — here is the Instructor, with wise and friendly words, lifting his spirits, comforting his heart, wounded by misunderstanding, slander, insult, and dishonesty!

For today's medium to be, tomorrow, the bearer of a mediumistic mandate, it is necessary that the Gospel be his guide and Jesus Christ his goal.

With Jesus in his heart, the medium helps others and helps himself in the great and fundamental problem of inner renewal.

By enriching his soul with kindness, discretion, discernment, perseverance, and the spirit of sacrifice, he will be, in his work, an idealistic and selfless servant.

He will receive the mandate of mediumistic service...

Protection of Mediums

The chapter “Mediumistic Mandate” allows us to verify the extent of the assistance provided to the medium invested with such a task. Even in heterogeneous environments, where inadequate thoughts could influence him, leading him to mistakes, he can count on efficient and extremely comforting protection.

In addition to his balance — self-defense — resulting from the virtues that adorn his person, such as those mentioned above and considered essential to the mediumistic mandate, the medium works within a magnetic band that connects him to the person responsible for the work conferred to him, as we can see in the words transcribed below, and in the drawing organized by way of illustration:

"A large elastic band of blue light now stood out between Dona Ambrosina and Gabriel, and spiritual friends, ready to show solidarity, entered it and, one by one, took the medium's arm, after influencing her cortical centers, attending, as far as possible, to the problems exposed there."

This band of light — starting from Brother Gabriel and completely enveloping the medium — aims at defending her against the avalanche of thought forms of the incarnate and less enlightened discarnate ones, who generally carry distressing problems and painful concerns.

There is no interference in the prescription, thanks to this magnetic obstacle that her condition as a medium in exercising her mandate and the magnitude of the task fully justify.

“To him who has, more will be given,” said the Divine Master. Thoughts of ill will, revenge, and rebelliousness, as well as those of curiosity, cannot disturb the task of the medium who, in the spirit of sacrifice and devotion to the Good, has built himself definitively.

Kindness, discretion, discernment, perseverance, and sacrifice add up, in the accounting of Heaven, to protection and help. “Dozens and dozens of people gathered around the table, displaying their tribulations and difficulties.

Strange thought forms appeared from group to group, revealing their mental position.

Here, darts of concern, stilettos of bitterness, mists of tears...

There, obsessors encysted in discouragement or despair, between aggressive purposes of revenge, aggravated by the fear of the unknown... A large number of disembodied beings sighed for Heaven, while others feared hell, maladjusted by the false religious education received on the earthly plane.”

Working as a medium in a situation of this nature requires safety and order, balance, and elevation.

Let us imagine a medium who is negligent in carrying out his tasks, unpunctual, careless, and without faith, in a spiritual environment of this type, as a point of convergence for all imbalances and all requests!

How much interference influences his centers of strength, bombarding his “mental home”, determining, in the prescription or in psychography, a distressing symbiosis of disordered vibrations that confuse some, shake the faith of

others, and disturb those who, despite being Spiritists, do not study the Doctrine!

Studying Spiritism, feeling the Gospel in one's own life, helping incessantly, in the work of Good — these are the resources available to the medium who wishes, effectively and sincerely, to climb safely the steps of the evolutionary ladder.